of the whole on the parts is invoked by the organicists) are manifested by organisms which in various ways fall short of wholeness; for we saw that these phenomena are strikingly manifested in cases of restitution after the loss of some part such as a limb ; and in other instances in which a mere fragment, a dedifferentiated mass of cells, or even a single body-cell, reproduces the whole organism in all its immense complexity.

In the seventh chapter we reviewed the more thorough-going holistic doctrine, taking J. S. Haldane and White-head as its best exponents. We saw that the keynote of both is insistence on the abstract character of all the sciences, more especially the physical sciences. The essence of their view is that we may hope to progress towards less abstract accounts of natural events, and that as we do so we shall recognize that there is no difference in principle between what are commonly called organic and inorganic events; that all alike are organic, vital, and psychical in their various degrees. But here an important difference appears; while Haldane stoutly and consistently maintains the full implications of the doctrine, Whitehead, somewhat questionably, speaks of the psychical aspects or possibilities of the physical world as remaining latent; thus, like Alexander and many other emergent philosophers, forcing us to raise the question whether that which is, and always has been, wholly latent can properly be said to exist. In spite of divergence of opinion on this point running through the group,[1]

[1] Among those who have expounded the more consistent

view was L. T. Hobhouse to whom, I think, should be given the credit for having first formulated it together with the principles of *Gestalt* and Emergence, as one consistent doctrine. No one of the neo-Vitalists, Bunge, Pfluger, BindfLeisch, and Pauly, mentioned on a later page as belonging to this group has, I